

# The South India CHURCHMAN

The Magazine of the Church of South India

APRIL 1995

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"AND BEGAN TO WASH THE FEET OF DISCIPLES". JOHN 13,5.





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*Opinions expressed by contributors do not commit the C.S.I.*

## The South India CHURCHMAN

*The Magazine of the Church of South India*

**APRIL 1995**

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## 25 Years Ago!!

A good deal of theology might be made more real if we could start with the actual problems that occur in the congregations which the students know. Most, if not all, of the ancient heresies can be found here today. If the question of the real humanity of Christ, or of the meaning of resurrection, were discussed from this end, I believe again that we would find a sense of reality and of relevance which is too often missing both in study and in examination. It is important that a student understands what the dispute was about and what were the lines along which an answer was given, in order that he may be able to give a less inadequate answer to the difficulties of today.

*Bishop Michael Holt  
—Churchman 1970*

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# A HISTORIC VISIT



The visit of the Lord Archbishop of Canterbury, Most Reverend Dr. George Leonard Carey, in India in the month of February was indeed a significant one. It has not only helped to revive the bonds of friendship and fraternity but also to bring into focus and tackle together some issues which confront the uniting churches in India, the C.S.I. and the C.N.I. which had the historic connections with the Anglican Communion.

The visit has acquired a new dimension when the Archbishop put it on his agenda to meet the religious leaders of the other faiths, have dialogue with them and even to accept their hospitality. This commensurated well with the International year of tolerance.

The Archbishop, accompanied by his wife, Mrs. Eileen Carey, first arrived in New Delhi on the 10th of february. They were received by the officers and several bishops of the Church of North India. Later, he called on the Prime Minister Mr. P.V. Narasimharao, and exchanged pleasantries.

He also called on the President, Dr. Shankar Dayal Sharma. Earlier, he went to the Rajghat and laid a Wreath on the Samadhi of Mahatma Gandhi.

In his interaction with the Moderator and the Bishops of the C.N.I., the Archbishop shared his concern on the moral issues generated out of under-development, poverty, and the degradation of environment. He expressed his anguish over the sad plight of the Dalits striving for human dignity and equal rights in Society.

In an important announcement with far reaching implications for the church in India, the Archbishop set at rest the question of succession to the properties: 'The CNI, a union of six protestant churches which is now celebrating its silver jubilee, is the only Church which can claim full communion with the Anglican community and there is no other church which can claim to do so'. The Archbishop said he was stressing the point because the property disputes have been disrupting and hindering the work of the church. The same could be applied to the Church of South India as the nature of the union and management of properties is the same as the C.N.I.

His next two days visit was to the Church of South India. He was received at the airport, Madras, by the Moderator Vasant P. Dandin, the General Secretary Prof. George Koshy, the Treasure Mr. Frederick William, some directors and by some pastors of the Madras diocese, led by Rev. S.Victor Manoah.

Straightaway he had proceeded to the palace of the Prince of Arcot, the Nawab, for a reception and public meeting, followed by dinner. It was a well organised function in which people of other faiths were invited to take active part, under the auspices of Harmony India. A Hindu priest recited slokas, Sikh religious leader song hymns, Muslim priest quoted verses from Quran and a Christian priest offered prayer. The Archbishop was the main speaker. Christian thrust is on tolerance, he said and called on leaders of all religions to work together. He lauded the religious tolerance and secularism of India.

The Archbishop came to the CSI Synod centre on the 14th morning. He was received by the Synod officers, directors and the staff of the synod office.

A retreat for the CSI Bishops, both in service and retired, and for their wives, was organised on 14th and 15th. An introductory worship was arranged by Rev. Dr. Arun Gopal, the director, Dept. of the Christian Education. Bishop William Moses was the speaker. Moderator Vasant P. Dandin, the General Secretary Prof. George Koshy accorded welcome to the Archbishop. Mr. Frederick William, the Treasurer, looked after the arrangements.

The three addresses, 'call to leadership', 'challenge of leadership', and 'crisis in leadership', that were delivered by the Archbishop, under the main heading, The Leadership of Jesus and Our Own, were of high quality and provided the much needed counselling and the pastoral dimension to the ministry. We serialize them in this magazine. Bishop Sam Amirtham, under the title 'Sainly Humility' has summed up the essence of the addresses which is also published in this issue.

There was a public meeting arranged in the evening at the Synod centre followed by evening worship and the Holy Communion at the St. George's Cathedral. Mr. K.V. Mathew (Ecumenical organisation), Rev. Prasanna Kumari (ULCI), and a few other prominent persons spoke in the public meeting which was presided over by the Moderator, welcomed by the General Secretary. The Archbishop praised the work of the Churches in India in the fields of education, medicare and social development. This work should be continued with vigour, he said, promising the help of the international community. He left for Kottayam to visit in the Mar Thoma Church. The visit left an indelible mark in the hearts of the people which will be fondly cherished for years to come.

—DASS BABU



# The Most Rev. Vasant Samuel Punyavantappa Dandin Receives Doctor of Letters



Sri Manjunath, Pro-Chancellor, Karnataka University, Presenting Doctorate award to the Bishop Vasanth P. Dandin, the Moderator of the C.S.I., on 29th March '95.

The Most Reverend Vasant Samuel Punyavantappa Dandin on whom we are conferring the degree of Doctor of Letters, is the Moderator of the Church of South India (CSI). Born in 1934 at Dharwar, Most Rev. Dandin is an alumni of Karnataka University securing B.A. and M.A. degrees in 1974 and 1976 respectively. He had his theological training at Calcutta, Geneva and Jerusalem. After serving as the spiritual head of several Churches in North Karnataka area, he has risen to the position of Moderator. He has been largely responsible for the construction of 1700 wells and seven irrigation tanks, 500 kms. of approach roads and drilling of borewells in the drought-prone Bijapur District, relief work at Guledgudda and other famine stricken areas, running of hostels, Boarding Homes and Day Care Centers, setting up of homes for street children. As the Project Holder of AFPRO and CASA, the person incharge of Food for Work scheme and as the President of SEADS, he has actively helped poor classes and the Dalits. He is the Chairman of the CSI Synod Special Department for Ecological Concerns. He has been serving the cause of education as the head

of the Basel Mission Higher Education Centre, Dharward, which is a pioneering institution responsible for spreading of education in North Karnataka. His zeal to reach education to the masses is lauded by one and all. Thus, in more ways than one he has tried to bend the Church to serve the society. In recognition of his contributions to social service, the Government of Karnataka bestowed on him a State Award in 1968.

The Most Rev. Dandin is a great believer of humanitarian approach to the problems of modern life. He has been in the forefront of national effort for communal harmony, fight against regionalism, communal prejudices and violence and has tried to foster brotherhood in a secular and pluralistic society. With his characteristic humility and amicable nature, he has been able to inspire confidence and harmony among conflicting interest and groups. He vows to nurture and support the invaluable feelings of Universal Brotherhood and One Earth Community.

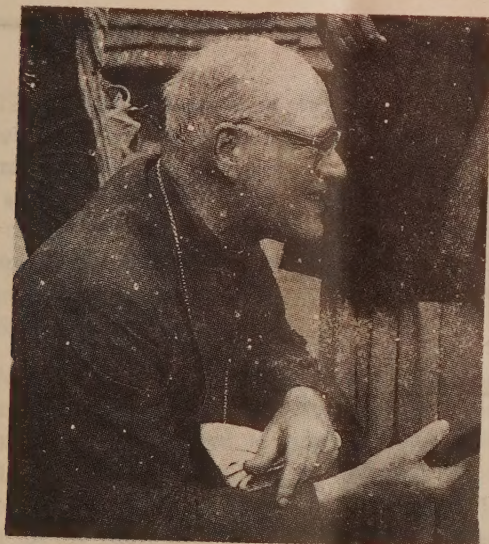
Mr. Chancellor, Sir, I present to you The Most Reverend Vasant Samuel Punyavantappa Dandin for the degree of Doctor of Letters, Honoris Causa.

(Excerpts from the Citation of Karnataka University)



# The Leadership of Jesus and Our own: the CALL

HIS GRACE MOST REV. GEORGE LEONARD CAREY *The Archbishop of Canterbury*



Archbishop of Canterbury

## 1. Context of Reading (Mark 1,9-13)

St. Mark is the basic gospel. Two things to notice.

1. From the Baptism of Jesus comes the clue to the ministry of Jesus. The voice from heaven 'This is my beloved son in whom I am well pleased' has a hidden message. The first half is from the coronation Psalms; the second half is from the Suffering Servant Songs. Jesus was the King, who would suffer.
2. The second thing about the context is the order in which the events come. Jesus is baptized, and then tempted. Wouldn't we do things the other way round?

Don't we prefer to give people tests and then offer the positions?

God trusts Jesus; the temptations and the way in which he handles them show that Jesus has received the message—he has been affirmed by God and is prepared to be the King, not who rules in power, or by possessions, or by show, but by suffering service. One thing God wants us to know, believe, and do.

3. There is much for us to ponder here as bishops, before considering our theme of leadership.

\*This is the first of the three addresses given by the Archbishop at the CSI Bishops' retreat on the 14th February, held in Madras.

There are:

1. The privilege of our call—why me?
2. The trust which God places in us.
3. The way in which we work out our episcopate in humble, suffering service.
4. Our need for repentance.

We shall need to return to them in silence.

<sup>14</sup>After John had been put in prison, Jesus went to Galilee and preached the Good News from God. <sup>15</sup>'The right time has come', he said, 'and the Kingdom of God is near! Turn away from your sins and believe the Good News!'

<sup>16</sup>As Jesus walked by Lake Galilee, he saw two fishermen, Simon and his brother Andrew, catching fish in the lake with a net. <sup>17</sup> Jesus said to them, 'Come with me and I will teach you to catch men.'

<sup>18</sup>At once they left their nets and went with him.

What signs of leadership do we find in this reading?

1. After his experience in the wilderness Jesus was prepared for ministry.
2. He took the initiative. He went out in mission and preached the Good News, the message from God.
3. He 'timed' his intervention. The right time has come.
4. He came with a positive observation 'the Kingdom of God is near', and he had confidence that it was reflected in him.
5. He came with a general challenge in his preaching 'turn away and believe'.
6. But there is another side to leadership—that of accepting people as they are, spotting talents and challenging individuals to use their gifts in the practice of ministry, and to use their everyday experience not only for service but also as a base from which to develop their spirituality.

This is a short but powerful piece of scripture and raises questions about our own leadership.

1. How well do we prepare for anything? Are we in charge of our diaries or are they in charge of us? Do we prepare for prayer and make this a priority?



Do we respect our preparation time in order to be fit for service?

2. How many initiative do we take in order to preach the Gospel, and do we give ourselves enough time to listen for the voice of God speaking to us, or do we simply react to whatever comes our way?

3. How conscious are we of the 'right' time ? The kyros as opposed to the chronos. For the time to be right does not mean that it is convenient. It means that we can feel it in our hearts, heads and bones!

4. How confident are we both in our message and in the God who puts his trust in us?

5. How courageous are we in preaching the Gospel and issuing a challenge?

6. How accepting are we of others, and do we realise what wonderful potential they have for God, our Lord, the Church and the world.

According to our leadership as bishops will depend whether others receive the call, and we fulfil ours.



The Indian President S. D. Sharma greets the Archbishop of Canterbury at New Delhi on 11 February, 1995.

Photo : Popperfoto/Reuter Courtesy : Anglican World.

### The Archbishop of Canterbury visits India

The Archbishop of Canterbury visited India in February. He is seen here with President Dr. Sharma of India, (photo: Reuters) during a stop in New Delhi. The Archbishop was guest of the Church of North India and the Church of South India. The Archbishop urged religious leaders of all faiths to obtain first-hand knowledge of other faiths '...to encourage mutual understanding'. He said that the great religious faiths have '...a vital part to play in the search for peace, order and harmony among the nations'. The Archbishop also spoke at the Madras Christian College on their Commemoration Day and gave the Dr. Chandran Devanesen Memorial Lecture in the museum theatre in Madras. On 15 February the Archbishop addressed the centenary meeting of the Maramon Convention of the Mar Thoma Church, which is in communion with the Anglican Communion. He also made a visit to the Indian Orthodox Church in Kottayam and the Diocese of Madhya Kerala.



# Saintly Humility

## *A Comment on the Archbishop's addresses*

BY BISHOP SAM AMIRTHAM

The bishops and wives of the CSI recently had the rare privilege of being led in a retreat by the Archbishop of Canterbury, Dr. George Carey. That the retired Bishops were also present was a matter of joy and satisfaction. Most of the bishops in service were personally inspired and spiritually strengthened in this blessed company. Leadership was a theme that found emphasis in the Archbishop's talks.

Jesus was always approachable by people. And so, 'Approachability' is a mark of Jesus' style of leadership, a virtue that bishops need to cultivate, the Archbishop said. Indian Bishops know how difficult it is to practice this for, 'accessibility' means in our context availability for all the 24 hours of a day! 'Burnt out' experience is not uncommon among ministers because of this. And yet, easy availability to people is a shepherd's responsibility. The Archbishop himself was a model of such approachability and availability during the retreat. 'Be ready to drop everything else for the sake of persons' he advised the Bishops.

As leader, Jesus had discernment, yet another quality of leadership. We need to discern, in selecting persons, choosing priorities, and giving responsibilities.

Leadership comes from discipleship: The servant model is the one that Jesus has left behind for us to follow. Refreshing new insights were brought out from familiar passages on discipleship, under the headings 'call to leadership', 'challenge of leadership' and 'crisis in leadership'.

The Archbishop explained how Jesus spoke plainly, clearly and convincingly, this being yet another mark of Jesus' leadership style. He did so when the disciples disagreed with Him. Peter's rebuke to Jesus is the church rebuking Christ, an inside rebuke. But Jesus wouldn't have any easy Gospel, a Gospel without the cross. A church leader must be able to stand up to a member and say, 'you are wrong', and that too emphatically, if the occasion demands it. Jesus told Peter, 'Get thee behind me, satan', rather stern words.

Ambition was the weakness of the beloved disciple John and his brother James. It is natural in many of us, who claim to follow Jesus, but it needs to be affirmingly exposed. Arrogant claims of readiness to drink the same cup as Jesus, and to be baptized of the same baptism, will turn out to be empty words, Jesus knew. And he didn't work out a secret bargain with these ambitious men, nor did he deal with them just privately. All disciples need to be informed of the weakness of ambition of a few, as well as the weakness of jealousy of the non-ambitious others.

The opposite of ambition, is the eagerness to serve. And service is spending oneself for the cause. Bishop Frank of Zanzibar was exhorting the young theologians of Oxford and Cambridge to respond to the call of God to go to Africa. One young man considering the obvious physical hardships involved hesitated and said 'I can't possibly live in Africa!'. The good Bishop burst out, 'who ever wanted you to live in Africa, I want you to die for Africa!'

A leader needs, the Archbishop reminded us, a supportive group, like the disciples. No one can do ministry in isolation or unsupported. 'If you are in trouble, with whom would you share', Dr. Carey asked us. I wondered to myself, how many CSI Bishops have critically loyal genuine friends with whom they can share problems and who give independent healthy advice or just pray with them, rather than offering pleasing flatteries.

What touched many of us was the largeness of the Archbishop's heart, vis a vis those who differed from him. There are many ways of being a christian, and many ways of being a bishop, he affirmed. Don't expect uniformity of styles of thinking or living or leading'. He pointed out to his richness and diversity among God's people using the title of Archbishop Desmond Tutu's book. 'The rainbow people of God'. We are the rainbow people of God, enriching each other by our differences. Unity in diversity is our ideal.

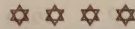


'Relax! Don't get upset if people differ from you', he repeatedly advised his fellow bishops. The ecumenical graciousness and christian hospitality in his thinking, were very impressive. With a great sense of humor, he warned us of the surprise one would have in heaven-meeting persons one least expected there. But this tolerance should not prevent any one from saving. 'This is right; I must do it now'.

The Archbishop's style of communication had a certain humility born out of conviction and tolerance born

of certainty. These came through to his hearers not only in *what* he said, but *how* he said it. When I was asked by the moderator to say a vote of thanks, I could not but speak of 'the Saintly Humility', of this leader of the Anglican Communion. The CSI needs such role models of christian leadership.

He taught us a very meaningful prayer: 'Lord, help us to listen to your voice in leisure and busyness in silence and noise, in certainty and doubt. Amen.'



## Statement of the National Consultation of Dalits and Indigenous/ Tribal Peoples of India

REV. DR. JAMES MASSEY, *Secretary*

We the participants of the National Consultation of Dalits and Indigenous/Tribal Peoples of India met at Ranchi from March 28th-31st, 1995 and discussed our situation, our common suffering and its causes. We discussed our Social, Cultural and Economic situation and also problem which are both specific to one or common to both groups.

We found that Constitutional promises like Reservations, Untouchability, Freedom of Religion etc. are partially inoperative because of discrimination. Mounting atrocities and consequent tensions between the so-called 'UPPER', and hence dominant Castes, and both Dalits and Indigenous/Tribal peoples are cause for concern. We also express our grave concern against the systematic and planned alienation of Tribal land and forest for various purposes as this results in the degradation and dehumanisation of our people.

We are convinced that the survival of our two communities now depends only on unity in the common struggle for our rightful place in Society. To this end we hereby resolve to initially take up the under mentioned programmes jointly:-

1. Establish a joint network of Dalit and Tribal peoples organisations working all over India.
2. To undertake conscientization programmes that will educate our people about
  - (i) Our Socio-Cultural heritage.
  - (ii) Our Constitutional, Political and Legal Rights
  - (iii) also build a positive self image among our people.
3. To conduct and alternative census that will determine correctly our numerical strength, and also locate hitherto unidentified Tribal and Dalit groups.

To achieve this and also determine and plan other areas of joint action, we hereby propose the formation of the 'Joint Action Council of Dalit/and Indigenous/Tribal people of India'.

**'OUR UNITY IS OUR STRENGTH'**



# 'Local Congregation Reflects Church's Mission: Loving Christian Family Reflects Christ's Mission'\*

BISHOP M. AZARIAH, Madras

1. Five concepts or entities are brought together in this theme. They are (i) Local Congregation (ii) Church (iii) Christian Family (iv) Mission and (v) Christ who is the Lord and Head of it all. Hence, we will focus on Christ as our centre, through prayer, worship service, singing, discussing, theme address, Bible studies. Thus we seek to know Jesus as the Gospels portray Him-The Living God who became involved in Human History 2000 years ago, and through His Holy Spirit is still involved in Human History so that knowing Him, we can recognise Him as Emmanuel, alive and present among His people especially the poor. This is confirmed by His own parable of the Last judgement found in Matthew 25:31-46.

## 2. Review of the Past:

Review of atleast the salient features of Life and Work of our Pastorates, Congregations and Institutions during the past 2 years in the Diocese of Madras is one of the task given to me in this Presidential Address. Perhaps, I can attempt on this by referring to the theme of the 24th Session of the MDC which affirmed that 'SHARING OF LIFE IS MISSION'. Under the banner of this theme we had set out on the search together for (a) a New Spirituality (b) New Ministries and (c) New Resources.

I will refer to just a few of them. During the past five years almost hundred new songs and lyrics mostly in Tamil have been written by not only the Bishop but by several talented Presbyters and scores of lay women and men. Many of them have become quite popular and appreciated as 'songs of New Spirituality'. Further, the annual rallies for the women, for the youth, for the lay preachers, for the Sunday school teachers and children not to mention celebrations of Children's festival and Eco-vision festival, over one lakh children from all our two hundred schools in the Diocese and Mission festival, Liberation

festival and other monthly round the year festivals and all the liturgies provided for them as well as creative Afts, Writings and Activities generated by these celebrations not only as congregations and institutions but also as individual and in the families. All these certainly happened under the guidance and leading of the Holy Spirit working silently for the purpose, will and the Glory of Lord the Saviour of us all. And then, most significant of all is the spreading spirit of Giving and Sharing by increasing number of fellow Christians and indeed no-Christian brothers and sisters, somehow connected with the church or the institution in this Diocese. 'Give and it shall be given' (Mark 10:45) is the commandment with the promise from Christ Himself.

## 3. Looking ahead :

The well known author of the book 'TO BE THE CHURCH OF THE POOR', Bishop Julio Xavier Labayen of the Catholic Church in the Philippines defines 'spirituality' saying 'For me, 'spiritual' or 'spirituality' might well be written with a capital 'S' with reference to the Holy Spirit. The spiritual life is **living under the guidance of the Holy Spirit**'. He further goes on to say "At the risk of over-simplifying we can say that this is a vision of a Church that is decentralized, open, respectful of the autonomy of the secular and the laity's competence, a servant Church, but one with a clear and uncluttered view of what its task in the world is **evangelization of the whole of life**' (economic, political, social cultural).

Based upon the above quotations, which I believe, beautifully and aptly gathers up the various characteristics of the work of Christian ministry and mission in our Diocese during the past five years and which we want to **affirm and build upon**. I would like to pull out 2 specific imperatives for us. The first imperative is **to live under the guidance of the Holy Spirit** and the second is **to evangelize the whole of life of all the people around us**. Needless to say, the above twin mandate calls for

\* This is the Presidential Address given by Bishop M. Azariah at the 25th Session of the Madras Diocesan Council.



new orientations and new thrusts on the part of every member of our Church, every family and every local congregation committed to the Mission of Christ and His Church. This means, we faithfully continue the already taken initiatives in searching for a New spirituality, New ministries and New resources as before, at the personal level, local congregation level, pastorate level, institutional level and the Diocesan level of **Programmatic action** as well as **Prophetic proclamation**. That is to say, we pursue the above three goals both in terms of word and deed, or preaching and practicing, under the guidance and in the power of the Holy Spirit.

However, two more important further initiatives, it seems to me, are urgent and necessary, as the natural sequel and corollary to the above 3 specific initiatives. Therefore, I would propose seeking **New kinds of partnership** as the fourth and **new styles of living** as the fifth goal that we must earnestly pursue.

### 3. (a) Seeking for New kinds of Partnership:

In our searching for New kinds of partnership in Ministry and Mission, we can ofcourse affirm and build upon what we already have. It was during the past Biennium we could strike a deeply Evangelical partnership with the United Church of Bangladesh through Bishop Mondel and Rev. Halder both of whom were guests of our Diocese, when they under went heart Surgery in Madras and returned home with God's gift of robust health. Similar partnership is already open with the **Anglican Diocese of Colombo** following the visit of 2 Anglican Bishops from Sri Lanka for the Consecration of Bishop Jebanesan for the CSI Diocese of Jaffna, in May 1993 at St. George's Cathedral, hosted by our Diocese.

Within our country, a team visit to the **CNI Diocese of Assam and the North East India** by 5 young people headed by Youth Director Rev. Ashok Kumar was one significant initiative for Sharing Mission of the local Church. As for congregation to congregation partnership within the Diocese through what we have called, '**Twinning Relationship**' between urban parish and rural pastorate has been a very joyful and mutually enriching experience.

I take this opportunity to record my appreciation and thanks to the Presbyters and the Committee members and the other friends particularly from the urban congregations for their love and concern, generous contributions that made possible to build some 20 churches for the village congregations, as one clear evidence of celebrating this Christian fellowship. I would ofcourse want to urge and hope for everyone of about 60 urban pastorates fellowships to quickly find their partners among the 50 rural pastorates in the Diocese before the end of this Biennium itself.

One of the important Christian forms of relationship that is not much known are the **personal and family level initiatives** through supporting **sponsored children in boarding homes** for education of those, in less privileged homes. It is estimated that there are about 600 such sponsored relationships between generous Christian individual and families mostly in urban areas and deprived children specially girls living in rural parts of our Diocese. I would like to appeal to all the 30,000 city based Christian families to share in a deeper level partnership with similar number of families in our rural congregations. It is proposed that each of the urban families with regular monthly salary income, consider setting apart, as a sacrificial giving, an amount of **2,000 rupees as one time contribution, to help just one family in the village** somewhere in our Diocese. The proposal is to provide a copy of **The Bible, a Bicycle** and set of **Chappals** for every one in the partnership family, all within the total cost of Rs.2,000/-. Indeed, the triple gifts of Bible, Bicycle and chappal from **one family to another family** is certain to promote the three 'R's of Education for liberation that characterised the people of Israel, when they came out of Egypt the land of bondage. I refer to the 3 'R's (i) **Self-Realisation** that surely come from the message of the Bible, (ii) **Self-Reliance** that will generate, by use of the cycle for self employment, by atleast one member of the family and (iii) **Self-Respect** that will spring up in the heart of every member of the rural family walking with dignity, while also preventing at least fifty per cent of diseases from pollution and hookworm, etc.

### 3. (b) New Style of Living:

Our resolve as people of God in this Diocese, to learn to live under the guidance of the Holy Spirit and to engage in the Evangelisation of whole of Life, particularly of the least and lowly people in our Church and society demands and calls for a **New Style of Living**, than what has been hitherto. This challenges each one of us to change our attitudes about our fellow human beings, particularly those who are poorer, less educated or in lesser circumstances. It takes great courage and heart to accept such people as equals, let alone accepting them as brothers and sisters. And yet, Jesus, our Lord expects precisely **such attitudes of equality and respect for others**, especially those so called weaker sections. **Becoming friends of the poor and the needy**, calls for identification and solidarity with them. St. Paul reminds us that Christ Jesus though He was rich He became poor to make others rich. And, this is not merely in the spiritual things but also related to material needs. Jesus said in Matthew 25th chapter that when the poor were hungry, He claimed He was Himself hungry; When someone was sick, He claimed that person was Himself. **Sharing the pain and suffering of others**, therefore is the **hall mark**



of New Style of Living, as per example set by Jesus for us all to emulate. But the key factor that decides the character of New style of Living is whether one lives according to the need or in terms of his greed. My brothers and sisters, the way to true and joyful Christian life is ofcourse by abiding in Christ(John 15). This means walking in the path of Jesus, having no where to lay His head, moving into villages and towns, meeting and supporting people who are sick and needy and without friends thus going about doing good. Such a simple Life Style of sharing Life itself in Mission is the appointed way for us to attain Life abundant and Life in all its fullness promised by Jesus in John 10:10.

As regards, seeking new Styles of living at the level of each Christian family, whether in the urban or rural congregation most surely, **Daily Family Prayer** together, preferably **in the morning** is the basic requirement. And yet, how many of our 60,000 Christian families in the Diocese enjoy the blessings of daily family prayer, is a big question for our Presbyters and their Pastoral Care Ministry. The old adage that **the family that prays together stays together** is still true. Caring for children, educating them and finding jobs for them in each family, particularly where neither of the parents are employed, is becoming increasingly difficult in these hard days of spiralling prices. In what ways can we help each other, as members belonging together in one great Fellowship

of the christian Church? This is a big question that should constantly find place on the Agenda of the Church Committees of each local Church. This concern for family life of the members in any local congregation must needs to be part of the VELCOM programmes in all our pastorates. Dr. K. Rajarathnam has written a small but significant book 'A Missionary Congregation'. Our Diocese has translated and printed this book into Tamil and a copy is given to each of you attending this Council, to be used as a study booklet on the subject of 'Local Congregation and its Mission' which is part of our Theme for this Council. This book describes the four necessary parts of the life and ministry of everyone of about 700 local congregations in our Diocese. They are **Worship, Nurture, Evangelism and Development - service among the local community at large**. Needless to say, it is the very nature of the Gospel of the Kingdom that goes beyond the fences and boundaries of Caste, Community or Religion or language. And such radical approach is possible only with the help of the Holy Spirit (Roman 8:26). This is why we have, at this meeting of the Council, the highest policy making body of the Diocese of Madras, gathered together to pledge our commitment to the twin-mandate of 'living under the guidance of the Holy Spirit' and 'to engage in evangelization of the whole of life' of all people in our Church and Society.

## News From The Dioceses

### KARNATAKA SOUTHERN DIOCESE

#### Fourth Ordinary Session of the Diocesan Council

Deliberations of Fourth Ordinary Session of the Karnaakta Southern Diocesan Council were successfully held on 23rd & 24th March 1995 at the Shanthi Cathedral, Mangalore, presided over by Rt. Rev. D.P. Shettian. Following were elected as new office-bearers for the Biennium 1995-97:

- |                    |   |                      |
|--------------------|---|----------------------|
| (1) Vice President | — | Rev. Premkumar Soans |
| (2) Secretary      | — | Mr. A. Immanuel      |
| (3) Treasurer      | — | Rev. D. Bangera      |

#### Dedication of New Church Building at Mudur

As a result of Evangelistic Work, new Centre at Mudur, near Vandse in Kundapura Taluk of Dakshina Kannada Dist., was established some years back. Families of various scattered Christian denominations and people of other faiths were attracted as a result of Evangelistic work and a community centre has been established. To fulfill the spiritual needs of the people a land with a

thatched building was purchased by the Diocese and regular Divine Service has been arranged by placing a Pastor in charge of the Congregation. Now by the donations received from St. Lukas Congregation, Stuttgart Diocesan Contributions; and local collections, the congregation was able to have a Church Building. The New Church Building at Mudur was Dedicated for Public Worship by Rt. Rev. D.P. Shettian, Bishop on 1st April 1995. Rev. Dr. C.L. Furtado, India Secretary, Evangelical Missionary Society, Germany was the Chief Guest.

#### Youth Training

Integrated Development Training Camp for Youth was held at CSI Church, West Manipura, Udupi Taluk, on 11th and 12th March 1995. 40 Youth delegates from various Churches in Dakshina Kannada participated in this Training Camp. This programme was co-sponsored by the Diocesan Christian Education Committee and CASA, Madras.

—LENIN AMANNA



# The New Economic Policy And Its Impact On The Rural Poor

Dr. J.A. OLIVER

## I. Introduction

'Liberalisation', 'Market Economy', 'Privatisation', 'Globalisation'— these are to-day the buzz words in political, economic, commercial, industrial and intellectual circles. They dominate the discussions in the media of all sorts. Though they were heard feebly in the later period of the late Shrimathi Indira Gandhi's regime and that of her son and successor, Shri Rajiv Gandhi, they have acquired a new strident note and popularity after the reins of the Indian economy were taken over by the Narasimharao government in June 1991. The new government, with the advice of its Finance Minister, Dr. Manmohan Singh, an eminent economist and scholar, has adopted a 'New Economic Policy'. It is new in the sense that it marks a departure from the Nehruvian model of economic development which was based upon socialist principles. The NEP represents a package of economic reforms with a clear bias towards market economy, Privatisation of industry and globalisation. This New Economic Policy is a package of fiscal, trade, business and industrial policies which are pregnant with immense possibilities—positive as well as negative—for the future of India. It has been hailed by the votaries of capitalist private enterprise as a significant step in the right direction destined to take India to new heights of economic prosperity while the champions of socialist political economy have dubbed it 'anti-poor' and sell out to international capitalism. In this paper, it is proposed to trace the origin and evolution of the NEP and highlight its implications for the poor in the rural areas.

## II. Evolution, Aims And Components Of Nep

### 1. Nehruvian Model:

When independent India embarked upon the road to economic growth and development, there were two options open to the policy-makers: one the liberal capitalism of the west and the other the centrally planned and state directed command economy of Soviet Russia. Pandit Nehru,

the architect of modern India and moulder of the Indian economic policy during the first two decades of independent India, did not choose either of them. He adopted the third way called the mixed economy with democratic planning as the technique and the socialist pattern of society as the objective. He wanted to develop a socialist economy in India through democratic means. Pandit Nehru and his government hoped that by gradual nationalisation of the already developed industries in the private sector and starting new enterprises in the public sector under state control a socialist economy could be evolved in the course of time. They were convinced that for a developing country like India which was haunted by the three spectres of poverty, unemployment and social injustice, there was no other alternative but to strive for economic growth with social justice. So, state intervention and planning were adopted as means for establishing a just, participatory and sustainable society. To this end, a strategy of industrialisation was adopted in which the commanding heights of industry were placed under public control and the light industries were allowed to be developed by private entrepreneurs. In order to impart socialist orientation to agriculture and the rural economy, community development projects and land reforms were introduced. The policy also had a sizable component of social welfare programmes to ensure distributive justice and channel the benefits of development to reach the poor and the needy.

This policy worked satisfactorily as long as India had enough foreign exchange reserves. India had a foreign exchange reserve of \$ 1200 million at the dawn of independence. The government could procure necessary capital and technology from western countries by using this reserve and thereby promote heavy industries in the public sector in the initial stages of planned economic development. But the rate of economic growth was not adequate to maintain a favourable balance of payments as the value of exports did not keep pace with the value of imports from abroad. As a consequence, by 1957-58 the

\* Dr. J.A. Oliver is the Treasurer, National Council of Churches in India.



foreign exchange reserve was drained and India was compelled to seek foreign loans to meet the deficit in the balance of payments. The multilateral financial institutions which were approached by India for foreign loans required India to adopt a pro-private sector policy and permit multi-national corporations in the Indian economy. Pandit Nehru's government faced this challenge by making slight adjustments but without compromising on socialist economic policies and planned economic growth. The foreign exchange crunch continued through the regimes of Srimathi Indira Gandhi and Sri Rajiv Gandhi also. They too had to face the conditions laid down by international funding agencies like the IMF and the World Bank. Though Srimathi Indira Gandhi opened the Indian market for foreign imports in the case of certain items like TVs, Computers and other luxury consumer items, she maintained the image of India's socialist economy by abolishing the privy purses of the Indian Princess, Nationalisation of Banks, Twenty-points programme, 'garibi Hatao' Slogan, FERA and MRTP Act. etc.

## 2. *Intimations of Nep:*

It was during Rajiv Gandhi's regime that a theoretical colouring was given to deviation from the Nehruvian economic course. Taking a cue from Rajiv Gandhi's passionate advocacy of preparing India technologically to enter the Twenty-first century with confidence and equipping her for international competition in the global economy, some economists started blaming the 'Permit-License Raj' of the Nehru era for all the economic ills from which India was suffering. They said that unless the Permit-License Raj was ended and Indian economy was opened up to encourage foreign capital and technology to come into India, the country will continue to lag behind in international economic competition. That meant marketisation, liberalisation, privatisation and globalisation of the Indian economy. Shri. Rajiv Gandhi government responded positively to this call. A definite policy in this regard could not take place as Rajiv Gandhi was assassinated.

As a result of the policies followed by the Rajiv Gandhi's government as well as its predecessors, the country was caught in the grip of a serious economic crisis when the Narasimha Rao government was established in June 1991. There were two problems: fiscal instability and a huge foreign debt. According to the Economic Survey of India: 1991-92, India's external debt was \$ 70.1 million at the end of 1991 which was more than 25 percent of the country's GDP. There was also serious foreign exchange crisis in 1990-91. As a consequence of the widening gap in the balance of payments, India's foreign exchange reserves had dipped to the all time low of Rs. 2400 crores which was hardly sufficient for two months. This situation further worsened during the Gulf War in the Summer of

1991 when petroleum prices went up and the panick-stricken NRIs withdrew their funds from India and also stopped fresh remittances. The situation was so bad that all the international credit rating institutions did not speak well of the credit worthiness of India. Therefore, India was forced even to sell her gold reserves to meet the import bill. Also huge quantities of gold were mortgaged abroad to raise foreign exchange to bridge the ever widening gap in the balance of payment. Even then the crisis did not ease.

## 3. *Narasimha Rao Government And Nep:*

The Narasimha Rao Government approached the World Bank and the IMF under such compulsion for loans in order to tide over the crisis. These international lending institutions which were under the heavy influence of capitalist countries of the West would give only loans with strings attached. India was told by these institutions that they were prepared to give the requested loans provided India accepted certain conditionalities like liberalising imports, relaxing price, controls, deregulating industrial production, promoting export-oriented industrialisation, toning down the budget support to the public sector, sharp reduction in taxes, reduction subsidies, etc. All these are set forth in the "Anderson Memoranda" which called for Structural Adjustment programmes from the countries which wanted to borrow funds from the World Bank and IMF. Faced with a severe foreign exchange crunch and eager to catch up with other developing countries like China, Taiwan, Korea, Indonesia which had accepted the IMF conditionalities in return for massive foreign loans, India also fell in line with them and agreed to make the necessary structural adjustments in the Indian economy and undertake suitable reforms in order to get the badly needed foreign exchange to meet the import payments as well as to get foreign capital and technology for economic development. Thus a New Economic Policy very different from the one followed by Shri. Nehru and his successors, took a definite shape in the successive budgets of the Finance Minister, Dr. Manmohan Singh, its architect, and other reforms in trade, business, industry, etc. introduced during the last three years.

## 4. *Aims and Components of Nep:*

The NEP aims at building up India's foreign exchange reserves by liberal trade policies and promote industrial development by adopting a new industrial policy to remove controls, reduce the area of public sector and encourage foreign capital and technology. So, removal of quantitative trade reforms and reduction of tariffs, freeing the private sector from controls, freezing interest rates, privatisation



of several public sector units, removal of controls upon domestic as well as foreign capital, reduction in the fiscal debt, induction of foreign institutional investment in the Indian capital market, conversion of the rupee on trade account, rolling back of certain regulations like consumer and environmental protection and job security and discourage government spending on social welfare schemes and agricultural subsidies have come to be the main components of the NEP. It is now time to examine the results of these policies and see to what extent they have affected the rural poor.

As a result of the NEP, India's balance of payments position has no doubt improved and the foreign exchange crisis is overcome. The volume of Indian exports has increased and consequently the foreign exchange reserve has shot up to \$ 20 billion. Inflation has been brought down from 17 per cent to a single digit figure in 1993. Indian capital market has become attractive and hence foreign private capitalists as well as multi-national companies are willing to invest their capital and technology in India. It is claimed that already foreign investments amounting to \$ 4800 million have come into India and much more is waiting in the wings. Also the rate of economic growth has increased. But when it comes to the impact of the NEP on the rural poor, the story is different.

### III. Impact On The Rural-poor

Since the economic reforms introduced in 1991 have mainly concentrated on the maintenance of macro-economic stability through suitable industrial, trade, fiscal and foreign exchange policies, they have hardly touched the rural poor. The policies of deregulation and removal of "uneasy" constraints, licenses and permits have served only to promote the freer entry of both domestic and international firms without any consequence for the rural sector. There is a lot of high sounding rhetoric about modernisation of Indian industry, technological upgradation, improvement of international competitiveness of Indian exports and integration of Indian economy with global economy. But all these mean nothing to the poverty — stricken masses in the Indian villages. A careful analysis of the working of the NEP would reveal the basic problems of the people in the villages, namely, poverty, unemployment and social injustice remain the same as they were before and the NEP has not addressed these chronic maladies. In fact, it would be seen that some of the ingredients of the NEP have had a negative impact on the rural poor.

#### 1. Trade Liberalisation And The Rural Poor:

The much talked about growth in exports, for instance, has been contributed by agro-based products. This has deprived the people of rural India of their food, a majority

of whom live below the poverty line. This is a sorry and pathetic way of integrating Indian economy with global economy. The emphasis on the promotion of exports through several concessions and incentives has encouraged the conversion of food-crop lands into cash crop lands creating scarcity of food grains. Is it not ironical that even though it is estimated that there will be a 24 per cent less water per capital available in the nineties, Himalayan spring waters are being exported to the Multinationals of the North? Under the GATT now the WTO, the meagre trade benefits that will accrue to India will come chiefly by exporting our marine products. This would naturally tempt our fisherfolk to sell their catch depriving them of their right to enjoy their catch. Further, vast acres of coastal land in the coastal belt are being converted into prawn-culture farms which will in three years time become unfit for agricultural cultivation. This is sure to have an adverse effect on food production in India.

India has agreed to tariff binding on consumer goods under the GATT/WTO. As a result, recently import duty on 17 textile products has been slashed from 85 per cent to 40 per cent over a ten year period. This has hit hard our poor handloom weavers. Further, it was believed that the abolition of discretionary import licensing would facilitate import of those capital goods needed by over heavy and basic industry, and would pave the way for a sustainable and self-reliant economic growth. Instead, there has been an inflow of consumer goods like electronic gadgets, coco-cola etc. which cater to the needs of the urban affluent. All these do not make any difference for better to the quality of life led by the rural poor.

#### 2. Reduction Of Public Expenditure:

The anxiety to bring down fiscal deficit has resulted in cutting public expenditure in the wrong places. Cuts in the government expenditure include a reduction in allocation for social welfare sectors and investments in agriculture, health, education, wasteland development programmes, rural sanitation, appropriate technology for rural development and several others which are vitally connected with the life of the rural poor. The Prime Minister, Sri Narasimha Rao, has been saying repeatedly that his government has millions of dollars at its disposal and he can knock at the doors of any international funding agency even at midnight and get whatever amount he asks for. But the victims of poverty and unemployment are asking why can't the government spend some of that huge amount of money to provide them with basic daily necessities of survival like food, clothing and shelter. Due to colonialism and the historic legacy of caste-class stratification, India has an "entrenched poor". The



anti-poverty programmes in tune with the Nehruvian socialist pattern could lift a few of them from this "trench". However, the NEP has not only pushed them back into the trench but also created a new poor class. In short, the NEP is inhumanly making the poor poorer and the rich richer.

### 3. Industrial Policy:

The new industrial policy was liberalised in July 1991 by doing away with industrial licencing for all industries except for a short list of 18 industries such as coal, petroleum, sugar, cigarettes, motor-cars, hazardous chemicals, drugs, pharmaceuticals, etc. This list was further shortened in 1993 by delicensing four more industries related to items such as motor-cars, entertainment electronics, washing machines, dish washers, air-conditioners, etc. All curbs on size and location were eliminated. No one denies that licensing had led to delays and corruption at various levels. Unshackling the Indian industry from the cobwebs of bureaucratic control to some extent is a commendable move. But by abolishing licensing, a system of efficient and appropriate resource allocation has been dispensed with. In a socialist set-up like India, the market mechanism is not the best allocator of resources. The new industrial policy by permitting the entrepreneur to make investments with the sole motive of maximising profit has failed to direct investments in concerns which could have contributed to alleviation of poverty, fulfilment of the basic needs of the rural poor, generation of employment and equitable distribution of the fruits of development.

### 4. Investment Pattern :

A review of the investment pattern under the dispensation of the new industrial policy would reveal that the entrepreneurs are keen to invest their capital only in luxurious consumption goods, five star hotels and tourism and encourage conspicuous consumption by the rich few thereby widening the gulf between the rich and the poor. The thrust given to the hotel and tourism industry has ravaged India's coastal environment and caused untold misery to the simple fisherfolk. The amendments made to the FERA and MRTP Act have opened the doors for multinational corporations to spread their tentacles to India. Instead of contributing to sustainable and self-reliant economic development through their capital investments and technology, they are only looking for areas where they can garner maximum profits. As India has a large consumer market, they want to exploit it by producing consumer goods and luxury items which the rural poor cannot afford to buy. Further, though the vast sums of foreign capital have been invested in India, it has not generated employment for the poor. It is an ironical situation of

more money and less jobs. All this has created the impression that the NEP is only pro-rich and does not take cognizance of the basic needs and aspirations of the rural poor.

### 5. Neglect Of Agriculture :

In a country where 65 per cent of the people depend upon agriculture for their livelihood, it is not conducive to alleviation of poverty of indiscriminate industrialisation is emphasised at the cost of agricultural development and rural regeneration. But agriculture and rural development find hardly any place in the NEP. Indian economy, which sustains a population of 864 million, is still predominantly agrarian. The income of the half of the farmers and of the farm labourers is below the poverty line — most of them go to bed with one meal a day. In order to improve their lot, the elitist policy — makers of India would do well to look to Mahatma Gandhi instead of MNCs (Multinational Corporations) and other exploiters of the rural poor. Mahatma Gandhi who fully understood India's needs advocated agro-based cottage industries and wanted to promote rural self-sufficiency by encouraging rural industries and village crafts which generated employment, produced goods and marketed them. The point is that the basic problems facing India — population explosion, employment generation, the compulsory elementary education, and the abject poverty of the rural majority — which deserve a series of short-term and long-term strategies have been grossly neglected and priorities have been misplaced in the NEP.

The Dunkel proposals which form a significant part of the NEP also are inimical to the interests and welfare of the small farmers and agricultural labourers because with the patenting of genes and plant varieties they will become the private property of MNCs and wealthy Indian entrepreneurs who alone have the financial capacity to fund research and development in this respect. Privatisation of such resources and research will make it more and more difficult for India to build up local technology capacity. Basic research will become highly commercialised instead of addressing itself to the needs of suffering humanity. The consequences of Dunkel Draft will be devastating since the high cost of patented agricultural inputs like bio-fertilisers, bio-pesticides and most of all genetically engineered quality seeds will wipe out the small and marginal farmers, and turn agriculture into capital intensive industry rendering many agricultural labourers unemployed. Farmers who will have traditionally saved seeds for the next crop out of their own current harvest, will not be able to do so any more, since protection extends to the next generation of the patented variety of seeds. This would hit hard the farmers who will have to



pay patent royalty on each seed batch that will be required to sow the next crop. In addition to this, the withdrawal of Rs. 340 crores fertiliser subsidy in 1994 under pressure from the IMF has dealt severe blow to the poor farmers.

#### 6. Globalisation And Human Development:

The concept that the world has become one global village and that India can develop only if she integrates her economy with the world economy is an illusion. It should not be forgotten that globalisation cannot benefit countries like India which are not in a position to enter the world market on an equal footing with the developed countries. In order to trade on a more equal basis, we have to first make massive investment in our people, in the social infrastructural ventures intended to promote the development of the human resources of India. The end of all development is human development. It is high time that our policy-makers pay more attention to the human aspect of development and concentrate on a social policy. It is heartening to note that after the debacle experienced by the ruling congress party in the recent Assembly elections in Andhra Pradesh and Karnataka, the Prime Minister and his colleagues have started the slogan "economic reforms and liberation with a human face".

#### 7. State Intervention:

In order to provide a human face to the NEP, it is necessary to shed distrust in the interventionist role of the state in establishing a just society in which the poorest of the poor can enjoy their fundamental human right to security of life which means security of food, equality of opportunity to work and earn enough to maintain a decent standard of living which means "employment guarantee", and the right to equality in terms of equal participation in the decision — making process which means the right to a legitimate share in political power. Market mechanism can never deliver social justice. Only the state with pro-poor orientation and bias can ensure freedom and security to the poor and oppressed masses in the villages. It will not be in the interest of the poor to emasculate the State in the name of liberalisation, market economy and globalisation and prevent it from functioning as a countervailing force against the vagaries and perversions of unbridled forces of market economy. To the extent that large sections of rural and tribal population apart from the urban poor, would have to be protected from the destitution through the supply of food grains at low prices, the system of public distribution cannot but be operated on the basis of subsidy. The Finance Minister, Dr. Manmohan Singh's caveat about mere doles not serving the cause of poverty elimination is quite in order. But it only reinforces the plea that it should be the endeavour of the government to reorganise the employment-generation

programmes such as the I.R.D.P., Jawahar Rojgar Yojans, and the scheme of urban wage employment to build effective and sustainable lineages between food subsidies and productive, asset-creating employment opportunities.

#### IV. CONCLUSION

The sum and substance of the foregoing analysis is 1: market economy with no holds barred is not conducive to the elimination of poverty because the forces of market economy work only in favour of wealthy industrialists and multi-national corporations. Since the market economy is intended to promote the fortunes of profit-seeking large-scale industries and consumer-friendly export-import policies, small-scale and agro-based industries like handloom weaving, food-processing units and other village crafts and arts which are capable of generating jobs for millions of people in the villages will be adversely affected. As economic liberalisation and globalisation are intended mostly to increase the GDP, they would encourage indiscriminate utilisation of modern technology ignoring the need to create jobs for the unemployed millions. This contradiction between more money and less number of jobs would jeopardise the welfare of village artisans, craftsmen and landless labour.

The net result of the NEP is going to be, atleast in the short run, a situation in which the poor are likely to become poorer, there will be no perceptible relief from unemployment and reduction of the interventionist role of the government and state in favour of the poor. The YMCAs in India are called upon to formulate the policies and programmes keeping in view this paradoxical situation developing from the NEP. The poor people are capable of looking after themselves and protecting their rights and interests provided they have enough work in their hands with which they can earn enough purchasing power. So the YMCA's will be serving the cause of the poor if we undertake and implement the capacity building and job-oriented projects in the rural areas. In order to promote a culture of mutual caring and sharing among the people, it is necessary for the YMCAs to advocate, propagate and practice a life-style which discourages conspicuous consumption and fosters a spirit of co-operation and inter-dependence among the different sections of the society, particularly between the rich and weaker sections of the society. The YMCAs which have been involved for a long time in programmes of rural development and poverty alleviation since the marthandam days can act as a corrective instrument to set right the imbalances and distortions inherent in the NEP, provided we make a deliberate attempt through the programmes and projects to contribute to the evolution of a pro-poor ideology and pro-poor political economy. This is the challenge of the NEP to the Indian YMCAs. Our response at the micro-level can surely show the way for development at the macro-level of our Nation economy.



# News from all over

## TRIBUTE TO—MALCOLM ADISESHIAH

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Malcolm Sathianathan Adiseshiah was born on 18th April 1910 to Paul Varanasi Adiseshiah and Grace Nesamma Adiseshiah. He spent his childhood and school days in Vellore and at Voorhees College. He was second among the five Adiseshiah children.

### Disciplined Parentage

In Dr. Adiseshiah's life I would like to attach much importance to the disciplined parentage he had. This was a firm foundation for his great life I would like to attach much importance to this because in our family gatherings he would constantly reflect on his loving mothers firm Chirstian principles and his Father's strong administration. Every Sunday the children had to spend much time in devotion and spiritaual reflection before their Sunday lunch was served!! His father was the first Indian Principal of Voorhees College, Vellore and Dr. Adiseshiah had his schooling in Voorhees High School and initial College learning at Voorhees Collège. His mother was a lady with extra-ordinary potential. She was an outstanding member of the Vellore ladies club and Women's Organizations. Being a talented musician she was the organist at Central Church, Vellore. Both his parents contributed much to community life in Vellore and after Dr. Adiseshiah's retirement from the UNESCO came up the Adiseshiah Block in Voorhees College. Much of his disciplined way of life, upholding of values and the capacity to work hard came from his disciplined parentage.

### Malcolm a Student and Proffessor

Malcolm then moved to Loyola College, living in zion Parsonage with the Clarkes. After a distinguished career in Loyola and he came out with flying colurs in the London School of Economics and earned a Ph.D. in Economics at Cambridge, U.K. He had no difficulty in getting a Professorship at the Madras Christian College. Here he had a profound academic and spiritual influence on students. He was a star figure in the Madras Christian College. He was many a student's hero. before coming to M.C.C. be lectured Economics in St. Paul's College, Calcutta.

### Malcolm on the Forward March

His ability and capability knew no bounds. It appeared that he was climbing higher and higher in the ladder of life. He went to Geneva and joined Staff of the World Student Christian Federation and later the Student Volunteer Service and was then called to serve the UNESCO.

### Malcolm at the UNESCO

This Maestro with student rapport, intellectual ability and administrative experience was spotted out by the UNESCO and invited to their staff. His efficiency, skill, hard work and brilliance took him right to the top of the UNESCO as Deputy Director General of the UNESCO and even to Act as the Director General of the Unesco Malcolm Sathianathan Adiseshiah could well be the highest and best placed Indian Christian in Such a high office. He to me, was one of the greatest Indian Christian. I am highlighting only some events.

He Joined UNESCO as Duputy Director of the Department of Exchange of Persons but was soon given the responsibility of developing the new Department of Technical Assistance as its Director, thus becoming one the six top executive in the Organisation. In this capacity he was able to establish over 120 projects a year in the various countries of the world for their economic and social development through education, science and culture. Later, as one of the three Assistant Directors-General of the Organisation and during the last eight years of his service with UNESCO as its Duputy Directors-General, he was able to develop the Organisation into an agency co-operating with all its 127 Members States in the expansion and acceleration of education, science and culture. He was able to develop in each country a programme of technical and financial assistance, which he started with a global outlay of \$ 3 million in 1950, and raised it to \$ 300 million per annum by the time he retired from the Organisation.

### Malcolm After UNESCO

After retirement Dr. & Mrs. Adiseshiah settled down in Madras — a place they loved and started the Madras Institute of Development studies in January 1971. This



Institute was founded by him and Mrs. Asiseshiah as an Educational Trust to contribute towards the economic development of Tamil Nadu and India, through research, documentation, publication of research monographs, organisation of seminars, workshops and conferences.

### **The Nunc Dimittis**

This great man's life came to a quick end. He suffered a severe chest infection which resulted in the failure of his kidneys and heart and breathed his last in the early hours of the 21st of November 1994. It was a great life well lived and well ended. We thank God for Malcolm Sathianathan Adiseshiah.

SUNDAR CLARKE  
(Retired Bishop in Madras)

### **SPIRITUAL RENEWAL CONFERENCE**

The X All India Spiritual Renewal Conference was held at the CSI Retreat centre, Kottayam with a kind permission of the Rt. Rev. Sam Mathew and under the Chairmanship of the Rt. Rev. K.J. Samuel.

The Conference began on the 1st of February and finished on the 3rd evening. It was a great experience to have Christian leaders from many parts of India and there were about 300 delegates. All the arrangements were well organised and we had good physical food and spiritual food. The leaders for this Conference were the head of the Orthodox Church, Roman Catholic leaders, the Mar Thoma Metropolitan, Rev. Canon Michael Harper, Fr. Mathew Naikkaparambil, H.H. Basilius Mar Thoma Mathew, Dr. Mrs. Rajakumari Sundar and Rev. Don Brewin. It was a helpful spiritual experience and many were richly blessed by this Conference. Rev. Zachariah Koshy of the local Bible Society was the active and dynamic organizer.

In listing our priorities we need to give more importance to prayer, spiritual renewal and Bible study. The spirit of God moved in a mighty way touching and blessing many people. May we pray for a great spiritual awakening in the life of our Church and Support the Renewal Movement. May we never get too busy for spiritual Renewal.

— BISHOP SUNDAR CLARKE

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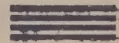
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